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THE

MISSIONARY MAGAZINE

AND

CHRONICLE.

VALEDICTORY SERVICE OF THE LONDON MISSIONARY SOCIETY.

On Tuesday, 17th October, the friends of the Society assembled in Exeter Hall, to take leave of the Rev. Charles Mead, the Rev. Dr. Philip, and the Rev. John Williams, and other Missionary brethren, previous to their embarkation for India, Africa, and the South Seas, respectively. The parting benedictions of the great Christian assemblage, directed in voice, and heart, and look towards these honoured brethren, were by them powerfully felt and gratefully appreciated. But in receiving those farewell salutations, they also appeared as the representatives of the largest Missionary Company sent forth by the Society at any one period since the sailing of the ship *Duff*, in 1796. The brethren and sisters present on this occasion, and about to enter for the first time on the trials and joys of Missionary life, shared largely in the affectionate sympathies, prayers, and counsels then offered. The effects of this Meeting will long be felt at home and abroad. Valuable and lasting impressions have been made on the minds of the brethren proceeding to their stations, and the remembrance of these affecting but delightful solemnities will return again and again to stimulate their zeal and refresh their feelings. They will carry to all the great quarters of the Society's operations the intelligence of the rising interest, manifested on behalf of Missions, through the various classes of British society, and thus make glad the hearts of the devoted brethren already in the field. At home, we believe, the effect will be to call forth stronger desires and more vigorous and comprehensive exertions for the extension of a work so dear to the Son of God, and through which the whole Heathen world shall at length be clothed with the light and glory of his salvation. The hallowed and devotional feelings which pervaded the assembly will not, it is hoped, be confined to those who were present in Exeter Hall, but will be experienced by many who may peruse the account of the sacred engagements of the day, and will stimulate to more fervent prayer, and more generous aid in behalf of this holy and important enterprise.

At Eleven o'clock, WM. T. BLAIR, Esq., Mayor of Bath, took the chair; and, after the 44th hymn from the missionary selection had been sung,—

The Rev. H. TOWNLEY offered up solemn prayer for the blessing of God upon the object for which the meeting was assembled.

The CHAIRMAN then rose, and after a few preliminary observations said—"I confess I am pleased to have this opportunity of avowing thus publicly my unfeigned respect and affection for the honoured Society in connexion with which we are this day assembled; if by my coming here I may help to remove one stone from the middle wall of partition—that wall which has been so long lamentably disfiguring and defiling the church of Christ—I shall rejoice. Though a member of the Church of England myself, I delight on all occasions to mingle with the

good shepherds in kindred pastures; and if there is one object that engages my thoughts more than another, it is the duty of cultivating the most friendly and affectionate intercourse with all who love the Lord Jesus Christ in sincerity, without distinction of name or party. Until this is done, and done generally, I feel that Christianity will never be exhibited to the world in all her lineaments of grandeur and of loveliness; that the Church will never arise and put on her beautiful garments, which, like the garments of her Lord, should be one throughout without a seam or rent; nor, I humbly conceive, will the Spirit of God ever be poured out from on high in a copious measure on any department of Christian labour. The occasion on which we are now assembled is undoubtedly one of singular and solemn interest, such as perhaps has not been wit-

nessed in the history of Missions since the seventy went forth under the direct commission of the Great Head of the church; and it is well calculated, I conceive, to excite in us the deepest and the best feelings of our nature. There are probably few if any persons present who do not look with great joy and gratitude to God upon the goodly band of Missionaries who are now prepared to depart to foreign lands, and are ready to spend and to be spent in the service of their Redeemer; and I doubt not all of them richly fraught with the imperishable blessings of life and salvation to millions yet unborn. Is it not cause of thankfulness to God, that he has not only put it into the hearts of so many of his servants to go forth to this work, but that he has also prepared an open door for them in almost every quarter of the globe? Many amongst us—I for one, and doubtless, many more—can remember the time when our Missionaries were obliged to go forth to India by stealth in foreign vessels, and by circuitous routes; and when they arrived they were indebted to a neutral flag for that protection which was denied them under our own. And still more recently have we not seen them in Africa and in the West Indies, calumniated, imprisoned, and almost persecuted to the death by those who ought to have sheltered and befriended them? But how is the scene changed! They may now traverse our possessions in both hemispheres from one end to the other, none daring to make them afraid. Every where they are hailed as the best benefactors of the human race. The men of commerce, of literature, and of science, now come forward to acknowledge their obligations to them; whilst kings and statesmen are beginning to discover in them, and in the Scriptures of truth, the best guides and safeguards to the good of their people and the stability of their thrones. We have in this hall men who have been the means, under God, of accomplishing the most mighty results. They have overthrown the paganism of Polynesia; they have forced the barriers of China; they have placed the poor degraded Hottentot in the family of man. In the West Indies, they have broken the galling yoke of slavery; and in the East, as I know from my own personal experience, they have shaken the temples of Bramah to the centre, from the Himalaya mountains to Cape Comorin, and laid that siege which is destined to bring the whole fabric of impurity and superstition to the ground.

Having resided some years both in India and in Africa, and having been intimately acquainted with several of your valued Missionaries, and especially with one now on this platform, I mean that honoured servant of God, Dr. Philip, the

benefactor and the liberator of one half of that continent; I feel bound to bear my personal testimony to the success that has attended the cause of Missions, and the zealous and beneficial labours of the Missionaries of your Society. I could enter into large and ample details, but this is more properly the province of others. Suffice it, therefore, if I merely observe, that the blessed principles of the Gospel, which have now been tried for upwards of 1800 years, are still proved, by every day's experience, in every land from the Equator to the Pole, to be not only the sure and steadfast hope for the life which is to come, but also the surest and best blessing for the life that now is. I have seen them, in numerous instances, as effectual in civilising and Christianising the degraded Hottentot and the bigoted Hindu, as they are in producing those effects in any part of Britain; and with what feelings, with what words, shall we bid adieu to these honoured servants of God around us, who are about to go forth in this great and good cause, and upon many of whom we are now probably looking for the last time? How shall we best strengthen their hands and comfort their hearts in the view of this great undertaking? They are not going forth, we hope, to bonds and imprisonments; but they will undoubtedly have to encounter difficulties and trials peculiarly their own, and therefore demanding the best encouragement and help that we can give them. May we not say to them, and may I not say to them in your name, that they will be followed by the tenderest sympathies of thousands of British Christians, who will participate with them in all their alternations of joy and sorrow; and who will not fail frequently and fervently to remember them at the throne of grace? Yes, dear friends, in bidding you farewell, we pledge our hearts and hands to you. You will, doubtless, be followed by the prayers and sympathies of all the churches; and what is far better, the presence and blessing of God will accompany you, and the blessing of those who are ready to perish, I doubt not, will come upon you. May you be blessed, dear friends, in all your undertakings; and may you, at the last great day, reap abundantly in your own persons, the reward of those who have been the instruments of turning many to righteousness! And if at any time your hearts are oppressed, and sink within you, amid the discouragements and the difficulties which you will encounter—if you are at any time oppressed by fightings without and by fears within, then permit me to say, think of Him who was bruised for our iniquities; who endured, in his own person, unspeakably more of contradiction and opposition than can fall to the lot of any of his fol-

lowers. And, last of all, remember that the day is rapidly approaching when it will rebound unspeakably more to your honour and everlasting happiness to have been the humblest labourer in the Missionary field, than to have worn the purple, or swayed the sceptre of the whole civilised world. I will now call upon the Foreign Secretary to make a statement relative to your foreign Missions.

The Rev. W. ELLIS then read the statement referred to, in which the circumstances more particularly claiming attention were thus mentioned:—

The brethren and sisters here present, (thirty-five in number,) are appointed respectively to the East, to Africa, and to the South Sea Islands. Those destined for the East are appointed to Travancore, which, with the adjacent province of Tinnevely, cultivated by Missionaries of the Church Missionary Society, may justly be regarded as the moral garden of India. This field has long received the attention and labour of the Missionaries of this Society, and in no part of the world have the first fruits promised a more speedy and abundant harvest.

After referring to the history of the Mission, since its first commencement in 1805, until 1817, when Mr. Mead arrived there, and the astonishing success with which his labours, with those of the brethren who subsequently joined him, have been crowned, under the Divine blessing, it continues:—

To this important field six of our brethren are about to depart: Mr. Mead to the Station in which he has laboured faithfully for twenty years; he is accompanied by his eldest son and daughter, the ashes of whose sainted mother repose in that land, in which she laboured until death. Mr. and Mrs. Abbs are appointed to Neyoor; Mr. and Mrs. Cox are about to proceed to Trevandrum, the capital of Travancore, and the residence of the Rajah and his court; Mr. Russell goes forth to reinforce the station at Nagercoil; and Mr. and Mrs. Pattison are appointed to Quilon; Mr. Ramsay, who has practised in the medical profession, is accompanied by Mrs. Ramsay and daughter; he joins the reinforcement as an assistant and medical Missionary.

The Rev. DR. FLETCHER then rose to address the Rev. Mr. Mead, and those about to accompany him to India.—My honoured and beloved brethren, it devolves on me, in the arrangements of this day's solemnities, to deliver to you very briefly an address, which shall embody in it a portion at least of the sentiments and feelings of which I am persuaded every heart is conscious in this great assembly. It seems to me as if on an occasion like this no voice but that of a Missionary should be heard in

this vast assembly. I am carried back in imagination to the sea-coast of Miletus, when an inspired Missionary gathered around him the elders of the Ephesian church, and delivered to them his final charge, and his parting benediction. And, my dear brethren, you, in the best and in the noblest sense, are the successors of that apostle and evangelist. The principles that animated his heart, I believe, in a high and holy degree glow in your hearts. Your objects are identified with his—your principles correspond with the principles by which his holy mind was influenced—your motives are kindred motives with those that animated his apostolic breast,—love to Christ, compassion for the souls of men, devotion to the glory of God, and a solemn, believing, realising anticipation of the glory to be revealed. But you are not going under such circumstances of affliction and painful anticipation. An open door, and an effectual one, is before you; the breaker is gone up—Providence has been your pioneer; the shield of legislative protection is thrown over you. The valleys have been exalted; the mountains and hills, in this sense, have been brought low; and as you have heard already from the lips of our beloved and respected chairman, whom I am happy to see on this occasion, a wondrous change has been effected in the civil and political relations of that vast continent to whose shores you, my brethren, are destined. God has, indeed, wrought great wonders by the instrumentality of Christian Missionaries.

My brother, (addressing Mr. Mead,) when I look at what God has done for you; by the experience you have of his grace; by the interposition of his providence; by the gifts he has imparted to you; by the success he has granted you; by the many stations of Missionary labour you have been permitted to see multiplied around you, and native assistants rising up, not merely in small isolated bands, but in large and extensive groups to carry on the work to which you have been devoted, I am astonished at what God has effected, and feel humbled in the contemplation of the comparative unprofitableness and intility of all other exertions. O! may the love of Christ ever constrain you, and the success you have already reaped be but as the wave-offering in the temple, the pledge and earnest of a further and more abundant harvest. My beloved brethren and sisters, God has touched by his Spirit your hearts. He has called upon you to labour in a field white to the harvest. He has called you by the voice of his Church; he has called you by the interposition of his providence; and in the presence of this great assembly you are now prepared to say, "Here are we—send us." And you are before us this day, that

we may express towards you the deep sympathies and the warm affection of our hearts. You will labour in a field presenting already so many points of successful result, that you will have, I doubt not, the highest satisfaction when you contrast your labours with those of your predecessors. I am glad to find that in the field of labour you contemplate, there are so many native teachers, so many catechists, so many female schools. And beholding my honoured sisters before me, I would say to the female Christians of this assembly, your hearts will altogether respond to their feelings and their appeal to you this day. Do they owe more to Christ than you do? Are they more indebted to the love of the Redeemer than you are? Are they under higher obligations to make known his unsearchable riches to their own sex in distant lands than you are? You cannot all go to scenes of oppression, and idolatry, and barbarous superstition; but you may employ the high and the holy influence you possess in prayers for them, in sympathy with them, in contributions, active, and liberal, and constant on behalf of the cause of Missions. And I should be wanting, my female friends, especially in justice to my own convictions, if I did not now press, especially upon the female part of our churches, the high importance of promoting and encouraging native female schools in India. There is a source of moral and of Christian influence connected with that line of Missionary operation, the importance of which has never yet been duly appreciated by the British churches. A more fearful caste than any other is that which holds in bondage the female mind, prevents its instruction, forbids its elevation, and denies it all honourable co-operation in any thing belonging to the improvement and advancement of the world. Let the female mind be acted upon on a large and extended scale by education, by the influence of Christian Missions, and come under the power of the Gospel, and a most effectual way will thus be secured for the progress and triumphs of pure Christianity. I trust that the period is not far distant when every Missionary and his beloved partner in life shall have associated with them a female catechist, a female instructor, to accompany them in their holy enterprise, to unite with them in the various labours which the wife of the Missionary might not be capable of undertaking, and to proceed in the management of those schools of instruction which are so essentially connected with the success of Missionary labours. You, my dear Sir, have witnessed the effects of such instruction, and I trust that all the parent societies will have connected with them a wide and extensive wing of that machinery which will prepare hundreds of

our British females to be catechists and instructors, and teachers of their sex in India. I will not trespass longer on your time and attention. I have to congratulate you on what has been effected, and to implore on your behalf the richest benediction of the Most High. May he give the winds and waves a charge concerning you, bring you in safety to the place of your destination, guide you in all your future course, crown your labours with increasing success, and at a far distant period, when you shall be gathered to your fathers, may there be holy congratulations in the unseen world, and may you be welcomed into the joy of your Lord! Amen.

The Rev. C. MEAD then rose, and in the course of his observations, said—I hope, for myself, and my brethren, and sisters, that we shall not soon forget the interesting address that has just been given. I hope we shall carry with us, to our latest period on earth, the hallowed recollections which this day is calculated to afford. In rising, however, to address you, I am thankful that we have a chairman who is connected with India and with Africa. I well remember that when I arrived in India, twenty years ago, he was then the friend of Missions. At that period Missionaries in India had very few friends; it was almost sufficient to produce a loss of caste for an individual occupying a public station in that country to receive Missionaries with any degree of confidence or respect. But our worthy chairman was not ashamed of the Cross of Christ, or of those who went to make it known in those extensive regions. There is a very wide field for benevolent exertions in British India, and I wish to remind you of what you must frequently have heard, that we have one hundred and fourteen millions of British subjects in Hindustan. They are all under the influence of our Government, and consider themselves our fellow-subjects. What is their cry? “Come over and help us?” They are crying for books, for teachers, for science, for knowledge in general. We have seen many proofs, particularly in the south of Travancore, that God is raising up many interesting churches. We have seen them casting away their idols and demolishing their altars. We have seen those who once pierced themselves in a cruel and distressing manner, taking blood from their persons in order to afford peace to their minds, coming and inquiring into the mystery of the blood of sprinkling. We know that many who once thought that they could commend themselves to God by penance and pilgrimages, and other acts of self-devotedness, are now trusting and glorying in Christ. It is, doubtless, delightful to you to hear of these things; and it is, indeed, an unspeak-

able pleasure to those who have witnessed them. On my return to India, it will be one part of my duty to explain to the people there how devoted the friends of Christ still are in this country. In taking leave of this assembly, I would not forget those many interesting congregations which I have had the privilege of visiting during my short stay in England. I have found in every place where we have been a great number of devoted persons coming forward and taking us by the hand, and encouraging us in every possible way. We trust that it will be to the last moment of our lives a source of gratitude to us that we have embarked in so great and so holy a cause.

I would not take leave of the board of directors, without expressing my gratitude to them for the kind sympathy that I have experienced since my return to this country. There has been every attention paid by them to the various claims brought under their consideration. We are, as you have been already informed, to carry out with us a goodly number to assist in the great object we have in view. It is not necessary for me to allude to their particular spheres of labour, but in bidding you farewell in their name, I say, Pray for us, remember us constantly at a throne of grace, at your monthly prayer-meetings and on other occasions. With regard to these brethren and sisters who are to accompany us, I am happy in being able to feel that I can embark with them with the greatest confidence, as it regards their Christian principles, their Christian zeal, and their adaptation to the important work in which they are engaged. We are now six in number, but I trust we shall be followed by others, especially by female friends, who will be a very great help to the Missionary cause in India. After speaking of the present highly promising state of Travancore, Mr. Mead observed—With regard to India generally, I would beg leave to impress upon the minds of all who desire the progress of Christianity in that country, the great importance of watching public movements there. We are grateful to the East India Company for the shield of protection which they have thrown around us since the year 1816. At the same time I am bound to advert to the difficulties which they have cast in our way. They appear inclined to support the superstition of the inhabitants. Enlightened men, however, of all ranks, say they wish to see the Brahmins and the Hindus converted. They are men with whom they cannot transact business; and when called to pronounce a sentence in an important matter, it is always with difficulty, and frequently with great pain, that they can come to any conclusion, it being so difficult to trust the veracity of the Hindus. The fact must not be disguised—the

Company are mixed up with idolatry in British India—and it is only from measures adopted in England that this can be prevented. As this subject will constantly be brought forward, I would recommend petitions to be presented upon it. There are many Hindus who would be glad if they could have the shield of civil protection thrown around their persons and their property, both of which may be endangered by their embracing Christianity. I have the utmost respect for the authorities in India; I have been laid under great personal obligations to them; but you must not think that the work is done because you have got a charter which enables the Missionaries to go there. You must see that both the Missionaries and the converts are protected, and that the Gospel has free and uninterrupted progress throughout those regions. In taking leave of you I would only say, Remember the cause of God in India, but do not forget that there are other interesting parts of the world where our brethren are labouring with various degrees of success. Remember that the field is the world. We should be continually crying that the Holy Spirit may be poured out on the Missionary field in general; and then, whilst we are labouring in the moral deserts and wildernesses of India, we shall be enabled to rejoice, not only in seeing the gardens which are cultivated around us, but we shall have the satisfaction of beholding the face of the world covered with fruit. Finally, I would say, Farewell, pray for us.

The Rev. W. ELLIS then read an address relative to the African Mission and the brethren proceeding thither. The death of the Hottentot Christian, after arriving at the Cape of Good Hope; the return of the Rev. J. Read to the Kat River and his welcome reception there by the people; the favourable results of the visit of Dr. Philip, the Caffre Chief, and the Rev. J. Read, sen., to this country, in reference to the Aborigines committee and the African Missions, having been briefly noticed, the statement thus proceeds:—The impediments to Missionary operations in South Africa have been removed, and Tzatzoe returns to take possession of his own hereditary lands, which, in common with the territory of his nation, have been promptly and fully restored to their rightful owners by the equity and honourable conduct of her Majesty's government.

The extent of the Society's present operations in South Africa, will appear from the statement, that there are thirty-one stations and out-stations, twenty-four Missionaries, eighteen assistants, eighteen churches, 1382 communicants, sixty-two schools, and 4721 scholars.

But desirous to avail themselves of the present favourable circumstances for ex-

tending the knowledge of the Gospel among the nations beyond the colony, the Directors have made arrangements for sending seven additional labourers to that country. Some of these brethren will accompany Dr. Philip on his return to his arduous post at Cape Town; the others will follow by an early conveyance. Connected with the labourers to South Africa, there are present with us this day two devoted brethren and their wives, who are appointed to labour among the African race in the West Indies; one is about to proceed to Jamaica, the other to Demerara.

The Rev. T. BINNEY then spoke to the following effect:—At the urgent solicitation of the committee who were appointed to make arrangements for this service, I have consented to attempt a duty which I now rise to fulfil. The duty that was committed to me, was this—that I was to occupy twenty minutes, and to select some one point, which gives a specific character to South Africa, or to the South African Mission. I think, Sir, it is possible to find such a peculiarity in the present case. The nations amongst which you are to labour are in a low state of civilisation, and in immediate contact with an European colonial government. Now, this description does not exactly apply to India; the natives of India are considerably elevated in civilisation; they are considerably advanced in education; they are not simply in contact with a colonial European government, but they are acknowledged as subjects of the British government itself. In the South Sea Islands, the natives are just emerging from barbarism, but they are not in contact with a settled colonial government at all; so that I have just in this circumstance, as it appears to me, the peculiarity upon which I ought to dwell in addressing these friends on this occasion. In doing this, it strikes me that we might draw a contrast between a class of worldly men in the character of colonisers going to settle down among native barbarians for a mere secular purpose—and such a class of men as we have here. We may contrast the first-mentioned class with religious and Christian men going to settle down among native barbarians, not for mere secular purposes—not for extending the kingdoms of this world, but the kingdom of God and the reign of Heaven; and I think it will be better for me to conduct this contrast as generally as possible. I shall not make very particular mention either of South Africa, of the South African Mission, or the Missionaries, while I am making the contrast.

Now, the first point of contrast is the object which the mere secular and political colonists will have in view. Of course, the objects must be secular; the gaining of ter-

ritory, the extension of commerce, the animals upon the surface of the earth, or the minerals beneath it—the one or the other, or all of them; and however contented they may appear for a time when getting just a little spot to fix their tent, or to raise their town or city, they will very soon look over their mud walls, or out of the door of their tent, and, gazing over the land around them, to the east and the west, and the north and the south, they will have a feeling rising up in their hearts—"How much better it would be for us to possess a large and extensive territory, instead of being confined and crippled here in this small space, where we can only set up a few tents, or erect but a very limited town." It would be better for such people if there were no inhabitants at all. They do not contemplate them except as obstacles—as something of which they would be glad to rid themselves. Therefore, I do say that, for the purposes they have in view, it would be better that there were no inhabitants at all; but that they could just take full possession of the country before them without any hindrance. Well, now, there is just a complete opposition here with respect to this object between these men and the Missionary band of colonists. A place without inhabitants would not suit them at all; they would not think of going thither; they do not want land and farms; they do not go forth to add field to field, to dig for precious metals, to obtain estates, or to make fortunes for themselves and their children. No—what they want is men. They want places where there are inhabitants; they contemplate the inhabitants and not the territory; and their object, therefore, is to go and colonise the mind. To bring down, as it were, the ideas and principles of Heaven; those holy sentiments which we have from God's word; and to deposit them in the understandings and hearts of the inhabitants; and thus to elevate and to save them.

The second point of contrast is in a certain settled and demonstrated opinion, which both parties have got; that is to say, they are both settled in the opinions they have, only their opinions differ very much. I will tell you what they are. It is with respect to the rank, and capacity, and providential destination of the coloured man that they differ. All mere secular colonists, all the world over, have just operated on the coloured man like the blast of the death-wind. The coloured man, every where, whether he be black, or brown, or red, has faded and faded before the malignant and murderous neighbourhood of the white man. And the white man has come to the settled opinion, because he sees this is the regular consequence of this neighbourhood—he has

come to the settled opinion that it is the intention of Providence that the coloured children of the earth shall all perish and fade before the white man. Now, Sir, I am speaking of that upon which, if necessary, I could bring evidence. There are men who take this as a positive and settled opinion. They consider that the power, the civilisation, the intelligence, and the peculiar and exalted capacity of the white man, marks him out by Providence as intended to put his foot on the neck of the coloured man. They are very philosophical! very, very philosophical!! aye, and sometimes they are religious too, in their proofs and reasonings! Of course they find that philosophy tells them that the coloured man differs in capacity; and they get him down, and say he does not stand in the same rank with them, and that he is not a man. And then as to religion, did not the patriarch utter a curse and put the coloured man under an anathema? And they can very piously refer to the intentions of God, revealed in prophecy, and show how they are carrying out those intentions. Then this point being settled there is only this difference of opinion among these philosophers and settlers as to the means by which the great purposes of Providence are to be accomplished. One says, "I am for bullets." Another says, "I am for brandy." One says, "I will take the rifle." Another, "No; let us have the rum bottle." Ah! you may laugh; but I am telling you what we can prove. These things have been actually advanced, and *that* because of the settled opinion laid down that the coloured man must perish before the white man. Here is another point of contrast: the Missionary says, "I do not advance on a principle like that; mine is the attraction of man to man. I go to my brother, and recognise the coloured man as part of the same family with myself." And he, too, can reason, and refer to facts. He can philosophise; he can tell of the capacity, the genius, the intellect, and improveable faculties of the black man. He can refer to Scripture too; and I should not wonder if he does not know more of Scripture than the man who, I told you, quoted it before. The Missionary thinks if one patriarch uttered an anathema, many others uttered promises and predictions; and that the command of the great Master and Head of all the patriarchs and prophets to his church and children was, "Go into all the world and preach the Gospel to every creature;" and he acts on *that*. Of course, he has no need of the instrumentality to which I have referred; it would not answer his purpose; and therefore with respect to your weapons, sirs, and brethren, your weapons are not carnal but mighty through God; the weapons with which mind acts on mind, heart

on heart, and man on man. And with respect to the intoxicating and poisonous draught which is to give some pleasure to the poor creatures while they perish, why you are all tee-totalers.

The third point of contrast is, how the different classes of men act, under the influence of these different principles. You can easily perceive how the first class of men are prepared to act by the objects which they have in view, and the principles on which they proceed. They seek to extend their territory; they get a little, and then look a little further, and say to one another, "Why there is that river or that line of mountains; it is obvious that nature has intended and designed that river or that line of mountains further on, to be the boundary of our possessions." And nature rises up, in the visions of these gentlemen, and tells them what she intended at the creation, and how far they were to approach, and then they try to get this increase of possessions. And they get it by fraud; they get it by force. They make treaties which they never intend to keep; which the other parties, the natives, do not understand. They treat them as not worthy the name of humanity; they actually pass laws—this has been done—pronouncing that they are not men, and that therefore an individual is not to be punished for killing them. Killing there is not murder. They talk about this matter sometimes very coolly. When they have travelled a long journey, or perhaps not a very long one, they say one to another, "Did you see much of the savages as you came along?" "No, not much, I shot only four!" They treat them with insult; they will take their chiefs, the men whom the whole nation respects, whom they look upon with perhaps far greater veneration than some of you may look at the nobility of your own country; they will take these men, and they will treat them with all possible marks of indignity and insult. They will put a fictitious honour on one, and determine that he shall be the chief of all others, and treat with him as such; while the others know nothing of the matter, and do not acquiesce in the proposition. They ravage the country; and they will do it at the time of harvest, and not listen when the people ask, "May we not stop to reap our fields?" No; they must be gone; and they drive them by thousands, at the point of the bayonet, from their territory, till they get to the boundary which they say nature or Providence intended and made for them. They will destroy the houses of the people, and just when the flames are burning up their homes, they will say to the chiefs or some of those about them, "Come, get up a sham fight; or sing us one of the songs of your nation." "How shall we sing the

Lord's song in a strange land?" was the reply of the children of Israel when called upon to sing while held in bondage by their oppressors; but there appears to be something still more insulting in the conduct I have just mentioned. These things have happened. I do not say where. I have referred to the history of colonies, and the proceedings of the white man in every age and in every part of the world. You know what happened in Peru. How the simple creatures when they stood by the side of those whom they thought were their friends were massacred. A piece of cannon has been placed among such; they have been induced to draw it, not knowing what it was, and have fallen victims to the revenge of the white man, while they were standing before it unconscious of his design. The white man has shot at the black man through woman. The savage has had sufficient delicacy to feel an assurance that the white man would not fire on women, and he has placed woman before him, and said, "There, soldier, there, you cannot fire now." He has fired! They have threatened mothers that they would shoot their boys; the mothers have stood before them, and said, "You will not fire now." They have fired! They have shot men through women, and children through parents. They have mutilated and mangled the corpses of their enemies. They have cut off their ears and brought them away as trophies; and the individuals who have done this, have been celebrated in poetry, and that poetry has been exhibited on the doors of a Christian church. These things the white man has done, simply because of the false principle that lies at the bottom of all his proceedings, which does not recognise his brother as a brother, or the coloured man as man, and gives him a notion that he is superior. I need not carry on the contrast here, very far, respecting what the Missionary does. He goes and settles among men; he recognises them as men, and treats them as men. He thinks they have the understanding of men. He gathers their children together; he endeavours to give them knowledge; he educates them. He preaches the Gospel of the Lord Jesus Christ to them; he teaches them that they have a soul; he tells them of the value of their souls. He elevates their notions to God, and brings to bear on them all those great principles which are involved in the knowledge of God and of the Lord Jesus Christ; and through these he operates on all the habits and character of the people.

I proceed to the last point of contrast between these two classes of colonisers, namely, the effects of their opposite modes of procedure. Perhaps I have anticipated this in some degree; but I observe that the mere political coloniser produces a desert

where there was an extensive population before. You go for miles over a territory that was once full of villages and inhabitants, with their cattle and their property about them. You stand on an eminence, and you say, "Where—where are the inhabitants now?" And the echoes of the wilderness answer, "Where?" and that is all. They are gone. You go farther on, and when you get to an eminence again you ask the same question, and the same answer is returned. They are gone. They have withered under the blast of the white man. The white man introduces vices which degrade characters degraded before. He destroys them by intoxication; he excites their bad passions; he degrades the brute into a devil; while the Missionary is trying to raise the brute into a man, and to polish the man into a saint. He excites feuds among the different tribes, occasions intestine wars, reduces the people to slavery, and fills the ear of God with sighs and groans that will bring down vengeance on his head. What is the effect of the opposite procedure of the religious colonist? He expands the mind; he muzzles the brute; he casts out the devil; he develops the man. He promotes education; teaches the use of clothes; infuses feelings of delicacy; destroys absurd and cruel superstitions; establishes the institution of marriage; extends commerce; excites to habits of industry; brings the wanderer that lives precariously on his game, to cultivate the land, and to keep flocks and herds, and to understand something of the intercourse between man and man, and nation and nation. All this he does, and more than all this. He teaches many to look at that Cross which God has erected in the midst of this bad world; he teaches them the knowledge of that propitiatory altar which God has set up on earth, and beside which he has taken his seat, waiting and saying, "Unto you, O men, do I call! I beseech you be ye reconciled to me." Imparting to men the knowledge of these things, he teaches them how to submit to their oppressions and to pray for their oppressors, and to fill the ear of God with thanksgiving and praise for his unspeakable gift. Such are the effects of the different systems.

Now, in conclusion, I have only to mention one or two things which are suggested by these remarks. Perhaps you will say, "Who did—who ever did any thing like what you have described?" Who? The Spaniards did it. The French have done it. The Portuguese have done it. The Dutch have done it. Stop, you will say, there. No, I will not. *Britons* have done it. Englishmen have done it. Talk of the savage! The savage! The barbarity of the civilised man has sometimes far surpassed

that of the savages. Well, "Who has done the other things?" you will ask. "Where is this religious colony? Where are they who have done the mighty deeds you have told? Where have religious men been settling down among barbarians?" The Americans have done this. The Moravians have done it. Sir, (addressing Dr. Philip,) *you* have done it. There are my witnesses, (pointing to the Missionaries,) they have done it; and we are here to congratulate them, and to give thanks to God for the past. We are here to give them our hearts and hands, and our utter prayers, on their departure, and to fetter our desire that God, through them, may still do ten thousand times more. May I go on one little moment more? If anything I have said has been *seen* by you, let me congratulate you, my dear friends, upon a change of circumstances. Let me congratulate you that the Parliament of England, that the public mind of England, that the Colonial Secretary of England, that the religious public of England, are all awake to this matter now. Things are better than they were. There was once a territory called Adelaide, but the name was rejected. But there is another Adelaide. There is an Adelaide rising up, under other circumstances, in South Australia, of which a Queen of England need not be ashamed. In that new colony there is an officer appointed as the *protector of the Aborigines*; and hence, such measures, we trust, are beginning, as shall wipe away what has hitherto disgraced our colonial policy. We congratulate you on this change of circumstances; but with this congratulation I think it right to assure you, that we will try and not go to sleep. We will try to keep awake, and to watch proceedings both at home and abroad. We will remember you. The feeling of this day, which you have witnessed while among us, shall not be a mere flash of sensibility; we know that things still require vigilant observation and constant effort. Rely upon us. I cannot give advice—at least I dare not at any length. But remember, my dear friends, (I speak more particularly to those entering on their labours,) that, when amongst the Africans, you are sent to Christianise, and not merely to civilise them. If ever civilisation become your great object, your hand will be withered. You must civilise men by Christianity. Watch over your piety and habits. Do not be discouraged if you have not many individual instances of conversion; the progressive and indirect effects of your labours on the great mass of the people is itself of the greatest moral importance. You require to be continually wise as serpents and harmless as doves. But you are men, and Englishmen, and ministers of Christ, and are

not to shrink from great duties, through fear of misrepresentation and calumny.

I cannot conclude, however, without a word or two to the chief. We rejoice to have seen you among us. We saw you in company with a man of another tribe, whom, by your own nation, in your unconverted state, you were taught to despise. The Caffre naturally despises and spurns the Hottentot. But we have seen them together; we have seen them here as one in Christ. We should have been glad to have seen them both here to-day; but one is not; he has fallen asleep in Christ; and I trust our brother, with many of his nation, will one day join him, and form a part of that great family in which all, clothed in the same white robes, shall sit down together in the same home. The word Caffre, I find, signifies infidel. We are happy to feel that the term is no longer applicable in that sense to you, nor to any of your nation. I congratulate you that you are going again to set your foot on your own paternal domain as its rightful possessor. We rejoice to think that when those chiefs and individuals of whom we have heard to-day, who are all gazing and longing for your return, shall joyfully hail your appearance among them again, you will be able to tell them that there is honour and honesty in Britain; that you will have to tell them that there is justice, and generosity, and feeling for the Caffres there; and that you have seen crowds and crowds in this country who have hailed you as a brother, and who are determined to keep you in their hearts, and to promote all that can possibly contribute to your felicity and your freedom. Farewell, dear friends! In the name of the Society, farewell! Most likely, with some, it is the last farewell. We shall probably meet not again till we meet in a far larger assembly, and for far different purposes; where we shall meet, not to take a farewell, not to take leave, but to unite hand to hand, and heart to heart, and all our labours being done, to sit down for ever, and to enjoy with the redeemed and the Redeemer our eternal and beatific repose. Farewell! If it be till then, farewell! "I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among all them that are sanctified through the faith that is in Christ."

The Rev. Dr. PHILIP, on rising to reply and take leave, said,—Mr. Chairman, and Christian friends, I have listened with great excitement to the address of our esteemed friend Mr. Binney. It is certainly a melancholy reflection that in an age proudly pre-eminent for science and literature—in an age when the schoolmaster is said to be abroad—in an age when every thing new

comes to be mixed up with religion, when religion has such an influence in secular affairs—I say, it is melancholy in such an age that such things as those should be brought forward by our eloquent and able friend, and that they should have existed, or should exist as they do at this time. While we have been congratulating ourselves as a nation on our humanity, on our liberties, and on the extension of commerce, we have been imitating—yes, I say, imitating—the Portuguese and the Spaniards in the worst part of their policy, and in the blackest features of their national character. Yes, the veil of covering which has been cast upon the people—that veil which has concealed the atrocities which have been committed on the black man by the white man—has been lifted up; and when the doings of England have been searched, we have found, under that veil, the blood of tribes and nations in the skirts of religious, moral, and high-spirited Englishmen. I cannot call attention to the evidence that has come out before the Aborigines' Committee without feeling deeply on this occasion. We find by that evidence that this system has been going on in many colonies, while we have been boasting of our humanity, and sending our Bibles and Missionaries over the world; that we have been laying vast tracts of country desolate, and consigning whole tribes and nations to destruction. If we are to acquiesce in the cold-blooded principle that the black and the brown man are to perish before the white man, then the inhabitants of Africa, India, and China are to follow in the wake of the red Indians of America, the natives of the West Indies, and the aboriginal inhabitants of New Holland. My beloved brother Mead will say, "We have got Christian men, we have thousands professing Christianity, and the white man will spare them. Let us Christianise India, and then their religion will protect them." No such thing—no such thing! If there be one period when the hatred of the white man against the coloured man is greater than at another it is when the Heathen has become a Christian. If a stop is to be put to the progress of that evil of which we have spoken, it must be the force of enlightened public opinion in England. Nothing has given me greater pleasure than the pledge of my friend Mr. Binney, which he shall not be allowed to forget while I can remind him of it, to look into this business, and to watch over it, and to encourage those who are engaged in the Missionary work. I doubt not that every heart in this assembly responds to that declaration. With this pledge I go back to Africa, under what circumstances I know not. We were told that the triumphs of Christianity were at an end there; that all its

strength had been spent; that we could not maintain the conquests which it had achieved; that we were not in a condition to make new conquests; and that the Missionary scheme originated in fanaticism and would end in failure. The world for a time maintained this opinion and held by it; but it has been obliged to give it up. Entrenchment after entrenchment has been gained; fortress after fortress has been demolished; one stronghold has been taken away after another; and now we can answer the objectors and their objections by directing the attention of the world to the history of ~~our~~ success. The Missionaries went forth with the Gospel in their hands to preach that Gospel to the Heathen; and it has become the power of God, under their ministrations, in the conversion of many thousands. Under the instruction of your Missionaries, nations, which once sat in darkness, have seen a great light; and the shadow of death has been turned into the glory of the morning. Under the ministrations of your Missionaries, men, having their hearts touched by the influence of the Gospel of Christ, have risen in all the elements of intellectual, of moral, of spiritual greatness. Caffres have thrown aside their assaigais; Bushmen have exchanged their instruments of cruelty for implements of husbandry; men who have once wandered naked away from the habitations of men, inflicting injuries upon themselves and others, like the demoniac of Gadara, have been seen, clothed and in their right minds, sitting at the feet of Jesus and his ministers, and made wise unto salvation. The inhabitants of the rocks have shouted to each other from the tops of the mountains, while the dwellers in the wilderness have assembled to give praise to God, and to worship in the name of Christ. Nations and tribes which had never before met but as enemies intent on shedding each others' blood, have met as brethren, and have united in Christian worship. Men who formerly knew nothing of the rite of marriage, or the solemnity of that covenant, have been united in a Christian mode, and have enjoyed innumerable domestic blessings. Men who formerly were not regarded as belonging to the human species—who were even declared not to be men—have been elevated, not by a code of laws, or by a system of morals, merely, but by the Gospel of Jesus Christ, elevated to the character and dignity of children of the Most High God. This we have seen, and I wish you could see it too. And if you would have your faith strengthened—if you would have the evidence, so to speak, of your eyes and ears on this subject, I would conduct you to the Egyptian Hall; I would point you to the finest collection of natural curiosities which perhaps

was ever seen in this world; I would introduce you to Dr. Smith, a man eminent for learning and science, and ask you to listen to him while he declares to you what he has seen of the effects resulting from the labour of your Missionaries; I would request you to listen to him, while he declares, as he did before the committee of the House of Commons, that not the half has ever been told of the good which has been done to Africa by the exertions of the Missionaries. And when he has told you what has been done, look on the walls of the Egyptian Hall, and you will see pictures, of men feeding like brutes—throwing the spear at each other—engaging in rude dances—having no one trace of any thing like education or civilisation. While you gaze, you will find it difficult to persuade yourselves that you are looking at human beings. But on the same walls you will see depicted the Missionary stations; and there you will see people decently clothed; having gentleness in their countenances; exercising the habits of civilised life; exhibiting what Christianity is able to effect for a people. There you will see represented the Missionaries preaching, the people listening with deep attention to what is uttered, and conducting themselves as a Christian people should. In conclusion, I must say that I feel deeply interested in this great cause. It is dearer to me than all the world beside. And why should it not? It is the cause which occupied the inner circle in the Divine affection from eternity. It is the cause which was dear to the heart of the Son of God. It is a cause which occasions joy in heaven. I call upon you all to give liberally to this work, assuring you that you will in no case be losers thereby, but that you shall have an eternal reward. O! let us all seek to live to purpose; let us seek to employ the talents which God has given us for the ends for which he bestowed them. I need scarcely say, Remember us. Pray for us. We shall, I trust, meet in glory; meanwhile, whatsoever our hands find to do, let us do it with our might, remembering that we are hastening to the grave. Let us all aim at something. The most active of us is not half awake. Let us act as those who believe that the time is at hand when we shall hear the master say to us, "Well done, good and faithful servants, enter ye into the joy of your Lord!" The present is a joyful meeting; but we shall have one far more joyful at the right hand of God. Let us labour on—whether here or in Africa—let us labour to be accepted of God, and then we shall rejoice together through the endless ages of eternity. Amen and amen!

The Rev. J. READ next addressed the meeting, and expressed his grateful ac-

knowledgments for the kindness and liberality he had experienced from the Directors of the Society, the friends of Missions in various parts of England and Scotland, especially Birmingham, Sheffield, and Rotherham and Leeds; to the Bible Society, the Tract Society, the Sunday School Union, for their liberal supplies of the holy Scriptures, religious tracts, and educational works. Mr. Read concluded by taking his leave of the Society, inviting the aid, and sympathy, and prayers of the friends of Missions, that the blessing of God might rest on all their undertakings.

Dr. PHILIP in introducing the Caffre Chief to the meeting, took the opportunity of publicly thanking the British and Foreign School Society for the valuable assistance it had afforded to the South African Mission.

JAN TZATZOE, who was warmly greeted, then addressed the audience, through the medium of his interpreter, Mr. Read. He thanked them for what they had done for the Caffres. He hoped that they would soon send out more help; and that when they ceased to see him they would not cease to pray for him. He should not forget them, but would be constantly looking up to God for his blessing upon them. He did not know whom to thank, but he was thankful to all. The Chief concluded by expressing his earnest desire and trust that God would bless them.

The CHAIRMAN.—The powerful and interesting address which we have had from Mr. Binney, the statements in which I know to be true to the very letter, together with the addresses of Dr. Philip and Mr. Read, have called up in my mind some recollections which I had thought had been almost extinguished. I resided in Africa nearly two years, at a period most interesting in the history of that Mission. I shared in the toils, and, I believe, in some of the disgrace which came upon the Missionaries from the Colonial Government. I then felt much, but I hardly thought that those feelings would be revived after a lapse of ten years. Though it is my intention to spend the remainder of my days in my native land; and though I do not believe that the offer of the office of Governor-General of India would induce me to expatriate myself; yet, if any office I could sustain in Africa would enable me to protect the aborigines of that country in the full enjoyment of their just privileges; with all the sacrifices which it might require me to make, I believe that I could again throw myself into that most important and interesting colony.

Mr. ELLIS read a statement, in reference to the Missions in the South Sea Islands, embracing a general view of the same from their commencement, noticing the circumstances under which Mr. Williams returned

to this country, and the favourable effects of his visit in relation to the cause of Missions generally. The present operations of the Society and the plans contemplated by Mr. Williams in again proceeding to the South Seas, were adverted to as follows:—After aiding in reinforcing the Missionary stations which have long been destitute in the Society Islands, and rendering the assistance required in the Navigators, Mr. Williams purposes to undertake a most important and extensive exploratory voyage among the groups of islands to the north-west, for the purpose of ascertaining the state and disposition of their inhabitants, and settling native teachers among them. The Directors have appointed three brethren to reinforce the Marquesan Mission; four to the Society and Harvey Islands, and four to the Navigator Islands. These it is hoped will sail with our beloved brother on his return to the former field of his faithful labours; where his brethren and the people are anxiously expecting him; and whither he is accompanied by Mrs. Williams, his own eldest son, and the son of the Rev. Charles Barff, now labouring in the Island of Huahine.

Of the above number of Missionaries, Mr. and Mrs. Gill, Mr. and Mrs. Charter, Mr. and Mrs. Joseph, Messrs. Stair and Thompson, are present with us on this occasion.

The Rev. J. BLACKBURN then addressed the Missionaries who were about to depart to the South Sea Islands, as follows:—I am sure, my Christian brethren, that I am only giving expression to the feelings of this large assembly, when I congratulate you on the happy circumstances under which you meet this day. We remember that, about four years ago, you, Mr. Williams, were compelled to leave the scene of your labours, and to traverse the mighty deep, to seek, in your own country, the health which you had lost in the land of your labours. That might seem to you at the time a gloomy dispensation, but there was light in that dark cloud, and you have no reason now for lamentation. We might have felt disposed to complain that a useful Missionary had been compelled to retire from the field of labour. But now we rejoice greatly; and most sincerely do I congratulate you on the restoration of your health, and on that of your dear partner, as well as on the useful efforts you have made in this country on behalf of your important Missions. "I will not use flattering words to any, lest my Maker should take away my breath." But when I remember that our brother, while residing here, has been the means of obtaining the printing of the Scriptures, and that four thousand copies have been shipped to that land, I see that

his voyage over nearly half the globe, has not been in vain. He has been instrumental of good in other respects. I was last night reading an account of his examination before the Committee appointed by the House of Commons, which furnishes very striking proof of the interest taken in the South Sea Missions by the public mind. I congratulate him also on the publication relative to his Mission; a book concerning which I may at least be allowed to say that it possesses all the interest of the history of Robinson Crusoe, united with all the superior interest of the Acts of the Apostles. It contains what is most deeply interesting as to human ingenuity, in connexion with what is most deeply important as to the religion of the Gospel. I congratulate my brother in not only having been the instrument in accomplishing these things, but, by his labours and extensive journeys in various parts of the country, fanning the missionary flame, and bespeaking, on his own behalf, on behalf of the Christian churches of the Pacific, and on behalf of his fellow-labourers, the sympathies and prayers of thousands who, but for those visits, would never have interceded for them before the Lord. I am sure, therefore, he may say, "The Lord hath led me by a right way." I am sure he may acknowledge this day that the Lord is conducting him towards the desired haven; and that even in the afflictive providence which brought him home he has abundant occasion to rejoice in the goodness of the Lord. And now, my dear brother, if I view you as standing distinct from those associated with you, you must pardon me if I first address you alone. I know your bosom heaves with holy purposes for carrying forward the work of God. I know that you sincerely desire to spend the remainder of your days in furthering Christianity, and making her the instrument in advancing civilisation. I know that you are seeking to make known to thousands not yet visited with the Gospel the knowledge of Christ Jesus. But allow me to say, with all the frankness of Christian brotherhood, lest in division you should weaken strength, that Tahiti is the Mother Church of Polynesia. I desire that she may not be so impoverished by the missionary enterprises you undertake, that the citadel of the Christian cause in the Pacific should be endangered thereby. Let me entreat you, therefore, to pay particular attention to the raising up of a native agency. God, I trust, will give you men gifted and holy to carry forward that work; and will you pardon one who knows so little comparatively about it, if he suggest that to him it seems necessary that these Evangelists should be brought to know the English language at as early a

period as possible?—Having further dwelt on this point, and the necessity of encouraging industry among the people, Mr. Blackburn continued:—I know you too well to think that you will ever condescend to merge your exalted character as a minister of Christ into that of a mere merchant. I know you too well to imagine that you will ever condescend to seek after this world's pelf by any such adventure. I am sure that if our seamen came there to seek after goodly pearls, you will recommend to them that goodly pearl of great price, the Lord Jesus Christ. I am sure that if ships in distress came to your harbours, seeking the fruits of your groves and the fresh water from your flowing springs, you will tell them of the Tree of Life, the leaves of which are for the healing of the nations; and you will point them to that water of which the Son of God has said, "The water that I shall give you shall be in you a well of water springing up into everlasting life." Allow me to entreat you to bear in mind that you have both the sympathies and prayers of all our brethren. We honour greatly the efforts that you have made for the improvement of the people. I trust that those who remain at home will remember your example, and have grace to follow you as you follow Christ. But though these are materials for congratulation, it cannot be forgotten, that there are difficulties in the voyage, that there are dangers in the deep. We commend you to Him who "holdeth the waters in the hollow of his hand, and restraineth the winds in his fist." Through the might of Him who walked upon the waves, may you reach the haven in safety, and be welcomed, you and your associates, by an affectionate people, as the benefactors of their country, yea, as the instruments of the salvation of their souls! I feel that I have almost taken a liberty in thus addressing my friend and brother, and therefore I turn from him to his esteemed young associates. I say to you, in the language of congratulation, you go forth to the work under no common auspices. When the Missionaries first embarked for the South Seas, there was a barbarous people awaiting the reception of those messengers of mercy. There was an island upon which no European esculent grew, over which no domestic cattle wandered, and where no useful arts had been introduced. But other men have laboured, and you are going to enter into their labours. You will not have to pine away for want of nourishing animal food, as some have done; you will not have to lament over the barbarism and ignorance of the people; but you will find that the "breaker up" has gone before you.—Mr. B. then adverted to their facilities for acquiring the language, offered them his affec-

tionate counsels and admonitions, and congratulated them upon the prospects of the Mission to which they were going forth. In referring to the persecutions which the South Sea Missionaries had undergone through misrepresentation of their character, Mr. B. observes:—No longer have we need to be alarmed by such attacks. On these very boards we have seen the Hon. Capt. Fitzroy, the Hon. Capt. Waldegrave; we have heard of the testimony of Capt. Lord Byron, and the equally interesting testimony of Capt. Gambier, all commanders in her Majesty's navy, who have visited those scenes of labour, and who, like Englishmen and gentlemen, and brave and honourable men, have declared the truth concerning the maligned labours of our dear brethren. The book which our brother has published, is read, I rejoice to believe, by our nobles, and Ministers of State. It enforces enlightened views of colonial policy and international intercourse; and I trust it will be the means of still farther conciliating public opinion, and securing public sympathy and support for our noble enterprise. In the name of the Directors of this Society, and in the name of this large assembly, I say, Fare you well. The God of Abraham, of Isaac, and of Jacob, the God of our fathers, be with you! We shall remember you when it goes well with us before the throne of grace. We shall hear of you on anniversary occasions, and more frequently, I trust, in private with unutterable satisfaction; and when we come to the table of the Lord, and break the memorials of his sacred body, we shall hold fellowship with you, and with those interesting disciples whom you have brought to the faith of Christ. I will add no more, but say, be assured that while memory holds her seat, and piety her influence, in our hearts, we shall love you, and cherish prayerful solicitude for your prosperity. Adieu! Adieu!

The Rev. J. WILLIAMS then rose, and after referring to the circumstances under which he first went forth to the Missionary field, said,—The very affectionate, and interesting, and important advice which has been suggested and given by our beloved brother, the kindness and sympathy that has beamed upon us from every countenance in this vast assembly of piety and intelligence, we shall carry with us; and the remembrance of it will excite and stimulate us to greater exertions than we have yet contemplated, while it will make our difficulties appear as nothing. Before I allude to the remarks and suggestions sent in the interesting address to which I have just adverted, allow me, in taking farewell of you, Christian brethren and friends, to state my unabated attac-

the great Missionary enterprise. I look upon it as the greatest, the noblest, and the sublimest on which the energies and powers of the human mind can be expended. All that is great and momentous in time and in eternity, the glory of God, the triumphs of the cross, and the destinies of innumerable myriads in the eternal world, are all concentrated in it; and if the Bible be true—if there be a God, and if there be an eternity—it is utterly impossible to attach too much importance to this godlike cause; and so far from thinking that the Christian church has devoted too much money, time, and talent to this cause, I believe that the period is approaching when Christians will look back upon their present measure of zeal and liberality with pain and surprise, and regard them as infinitely beneath the sublimity of the object contemplated, and unworthy of the great work designed to be effected. Contemplate the work as done, the world regenerated, enlightened, and blessed—

“Every mountain as Jehovah's throne,
And every valley as an angel's home;”

the earth yielding its increase, the people all righteous, and God, even our own God, blessing us. Contemplating such an object, we do hope that the period is hastening when the Missionary cause will have such a hold on the public mind that the greatest wealth, the mightiest influence, the most brilliant talents, and the highest rank in the British nation, will be consecrated to it; and we do believe that the cause is worthy of it all.—In contrasting the glory of military conquests with the triumphs of Christian benevolence, Mr. Williams observed,—A young, an amiable, and an intelligent female, whose heart, in common with those of her sex, is made up of tenderness, has just ascended the British throne. Contemplate that amiable and beloved young Queen as presiding in a council of war, as swaying her sceptre over a people delighting in war; contemplate her as becoming familiar with the roar of cannon and the clash of arms, with scenes of blood, and misery, and devastation—we say, while thinking for a moment of the amiability and loveliness of her character, that the very savagism itself of human nature revolts at such an unnatural combination. But contemplate this beloved young Queen as living in the affections of a peaceful, intelligent, and religious community,—countenancing and encouraging them in devoting their best energies in diffusing all over the world the knowledge and blessings of that Christianity upon which our own national superiority is based, and in which the present and future felicity of the human family is concentrated. The heart and the benevolence of every Christian palpitates with delight in the contem-

plation. And who knows whether she has not come to the kingdom for such a time as this? Youthful and beloved sovereign, our eye has never yet rested upon you, but our sincere prayer is, that this may be your felicity, and the benighted and barbarous nations of the world reap and enjoy the advantages which would result therefrom! May your reign be long, and prosperous, and glorious!

Viewing the Missionary enterprise as contrasted with the pursuits of the colonist, the merchant, and the man of science, Mr. W. said—Turn for a moment to what the embassy of Christianity has done. It is the translation of the sacred Scriptures into languages previously unwritten; it is the rearing of the intellectual, the social, the civil elevation of whole communities. Thus the Missionary enterprise is pre-eminent in its claims upon the support and the sympathies which we ought to be disposed to give it. Allow me to assert, as my firm conviction, that the cause of Missions generally, is the most mighty, the most effective machinery that has been brought to operate upon the universal interests of the human family. The abolition of slavery in all our British colonies—the mighty movement of mind in British India, of which we have just heard, consequent upon the diffusion of Christian knowledge by means of your Missionaries—the altered state of the tribes in South Africa—the conversion and subsequent civilisation of 300,000 pagan savages in the isles of the Pacific—are effects too stupendous in their character to allow the merchant, or the philanthropist, or the statesman, to regard as unimportant the cause in which they originated. And I believe all these are only the earnest, the preludes of the mighty and beneficial changes which the Missionary cause is calculated to effect. With these views of the national importance, the moral grandeur, the spiritual sublimity of Missionary enterprise, I avow, in the presence of this vast assembly, slowly, solemnly, and deliberately, that I love it with all my heart, and with all my soul. Having stated these views and feelings in reference to the Missionary cause generally, allow me, for a few moments, to express my feelings in reference to the Mission with which I have been connected. It does, in my estimation, notwithstanding the observations which have fallen from my friend, Dr. Philip, stand out unrivalled in interest and importance, to the whole Missionary world. Not that the islands of the South Sea will bear a comparison with China and India, in reference to the myriads of their inhabitants. But even in this particular, that Mission has been greatly under-rated: for, as my esteemed friend and brother who read the address has stated,

as soon as you cross the 180th degree, and proceed westward, the islands are so large, so numerous, so thickly populated, that in the aggregate the inhabitants would form a great nation; and I have never regarded the Mission to Tahiti and the other islands in any other light than as a fountain from which the streams of salvation should flow to and fertilise every island. But the importance of this Mission and its interests appear pre-eminent, if we regard it as that part of the world selected by the providence of God where the great and grand experiment of the power of the Gospel to tame the most ferocious, to civilise the most barbarous, to enlighten the most ignorant, and to elevate the most degraded portion of the human family should be fairly tried. The experiment has been tried, and, by its complete success, this great and delightful truth stands out with unprecedented prominence in the face of the whole civilised world; that notwithstanding the Gospel has been working its wondrous way for 1800 years, yet it is still mighty through God; it has not lost one atom of its moral power, but it is still efficient in the accomplishment of the sublime purpose for which it was originally given. I think no other Mission has brought before the civilised world so prominently as that of the South Seas the national importance of Missions. This to my mind is a very weighty fact. The commerce of the country has been alluded to. Now, a few years ago these people had no idea of us or of our commerce; not one atom of British property was used by the inhabitants; and now, to say the least, there are between 200,000 and 300,000 persons wearing and using articles of British manufacture. This is a fact that cannot be contradicted. What will our merchants say to this? Will they not be bound by their own interest to afford assistance to a cause from which they are themselves reaping so much benefit? Wherever your Missionaries go, new channels are cut for British commerce to flow in; and these channels are widening and deepening every year. There are one or two other points to which I should like briefly to allude. One point relates to British shipping. Every one knows that we are not only a commercial and a literary, but truly a maritime people; and in every part of the world British shipping is to be seen. Prior to the introduction of Christianity to the South Seas, commodious as were the harbours, abundant as were the provisions on the shores, no British vessel dare enter a harbour or drop an anchor; and now it may be stated, without the slightest exaggeration, that, including the Sandwich Islands to the north and the Friendly Islands to the west, from 200 to 300 sail touch the islands

every year to obtain provision and pursue their voyages. Take another view. If a ship is wrecked on an island where Christianity is not introduced, what is the consequence? Look at the unfortunate sufferers of the Charles Eaton. You have seen a plate representing the skulls of the unfortunate mariners, as dedicated to the Deity on those shores. You have had your hearts rent and your feelings excited by the circumstances under which Captain Frazer and his unfortunate comrades met with death on the coast of New Holland. Take one fact in contrast with these. Last year a ship was wrecked on the island of Rarotonga, but the mariners were treated with the greatest hospitality, and both the captain and the supercargo told Mrs. Pitman when on their passage home, that they had not lost even a single nail. What can we say to these things, but that they are all most important facts in reference to the influence which Christian Missions are exerting upon the civilised world. In reference to what has fallen from Mr. Binney, I may observe, that our phrenologists have been examining the skulls of the natives. In some they have found a deficiency of development of the intellectual organs; in some they have found that there is no bump of veneration, as they call it; and therefore they argue that it is utterly impossible to make these people religious. Such have been the speculations of these philosophers. But what have your Missionaries been doing? They have been bringing these things to the test of facts. While others have been describing the colour, the capacities, the weight of the brain, the number of organs of intellectual development, we have been trying experiments. And what has been the result? Here we are, from east, west, north, and south, and from among all tribes on the earth, and we stand before the civilised world and say, "God has made of one blood all nations of men that dwell upon the face of the earth." A variety of other points might be alluded to, but I would just mention that one, which appears to me to be of importance, in connexion with Missions, is the success with which it has pleased God to crown the efforts of your Missionaries in the South Seas. By that success, the present Missionary feeling has been in a great degree produced. I believe, that had that Mission failed, we should not at present have had our 70,000*l.* for the Wesleyan Missionary Society, our 70,000*l.* for the Church Missionary Society, and from 60,000*l.* to 70,000*l.* for our own Society. Every one acquainted with the history of Missions must know that the Missionary feeling was at a very low ebb till the importation of the rejected idols of Pomare, and from that time to the present the Missionary

feeling has been increasing with accelerated progress. All these points appear to me to invest the Mission to which I have just been alluding with a very great degree of interest and importance. Allusion was made in the statement read by Mr. Ellis to the freedom of the press. I can truly say that the press is free enough there; but I have the satisfaction of adding, that to my knowledge not a single sentence has ever been printed in that language to which a Christian could not most cordially and heartily give his consent and his concurrence. I must now, for a few moments, allude to the Society with which I stand connected. I beg leave to state my concurrence in all that has fallen from my esteemed friend and brother, Mr. Read. I love the Society—I love its catholic principles—I love its catholic constitution, and I trust that it will never be altered, and never be violated. It is not the Church, the Wesleyan, the Baptist, or the Independent Missionary Society. I think that these things are lighter than a feather poised against the universe, when put in competition with the simple fact, that Jesus Christ came into the world to save sinners. With reference to the very kind treatment that we have received from the Directors, it appears to me unnecessary to make any allusion. I would just say that they have most cordially entered into my views, and I have no fault to find with them. I must now thank the Bible Society for 5,000 copies of the precious volume in the native language, to take back with me to the South Seas. In addition, I have 20,000 tracts, entitled 'The Sinner's Friend,' translated into the native language, for the expense of printing which I am indebted to many noblemen and gentlemen, among whom I may mention the Bishop of Chester, the Marquis of Cholmondeley, the Archdeacon of Ely, &c., &c. I am also deeply indebted to the Tract Society, and to other friends, for publications. I would now advert to the objects contemplated on our arrival. The raising up of a native agency is one great design; and I propose to establish, I may say without ostentation, a native college, in which we propose to educate pious young men for the ministry in the English language. I shall also endeavour to make arrangements whereby the native churches will be enabled either in part or entirely to support their own ministers. It may seem rather strange to some persons, that a greater sum has not been contributed towards this object by the natives themselves. This arises from the want of informa-

tion. They build their chapels without one farthing expense to our Society; the School-houses and the Missionary premises have also been erected by them; and, moreover, they contribute a large portion of their native food, by which we are enabled to live upon the small stipend which the Society allows us. All we want is markets for our articles. Manufactories are rising up, and I have endeavoured to establish an agency throughout this country. If Christian friends purchase our articles, we shall afford the natives the means of procuring books, and of making contributions to the Parent Society, by which it will be enabled to devote a great portion of its funds to other parts of the world. In reference to our voyage, it is one of the greatest yet contemplated. I am sensible of all its dangers, but I trust that we shall be preserved. We only want one thing, and that is a ship in which to take the voyage. I am not about to appeal to you—from that I am restricted; but I tell you what I want, and you can give it me. I have made application to her Majesty's government to be supplied with a ship, and I did anticipate the pleasure of carrying England's commerce, civilisation, and Christianity to distant regions, in a vessel the gift of England's Queen. I made the application entirely on my own responsibility, not involving the Society in its merit or demerit. I regret, (he continued,) that no decisive answer has been received; and we cannot wait longer. I have about 600*l.* towards the purchase of a ship, and surely we have a thousand friends who would give a sovereign each. I believe that if I were to put an advertisement in the papers, and send it to Liverpool, Birmingham, &c., I should find that I had personal friends who would subscribe the amount. I should not be surprised if I had five hundred of them here to-day. But the expense incurred in sending out the number of Missionaries before you is great, and we therefore look for a liberal collection for the Society. I thank you most sincerely for the kind attention you have shown me, and for the kindness which I have experienced ever since I landed in my native country.

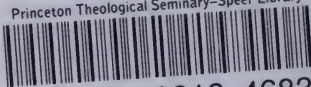
The Rev. Dr. BENNETT then offered up special prayer for the Missionaries, and the services were concluded by singing the doxology.

The meeting separated at half-past four.

The collection after the meeting, including £21 from J. Bockett, Esq., amounted to £172 8*s.* 9*d.*

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